WORD OF THE LORD

The Practical Thome of Dr. Talmage's Sunday Sermon.

ACKNOWLEDGE YOUR MAKER

Religion by Applicable to the Complace Affairs of Life-The Aggregate Importance of small Things.

Revocand T. De Witt Talmage to selection a topic for but Sunday show our of practical value to all classes—viz, "Week Day Religion." The text is from Proverbs iii, 6, "In all thy ways acknowledge him."

There has been a tendency in all lands There has been a fendency in all lands and ages to set spart certain days, places and committee for especial religious servates, and to think that they formed the resist in which religiou was chiefly to act. Now, while hely days and hely places have their use, they can never be a substitute for continuous exercise of th and prayer.

In other words, a man cannot be so cood a Christian on Sabhath that he can In other words, a man cannot be so good a Christian on Sabbath that he chan afford to be a worldling all the week. If a steamer start for Southampton and mail one day in that direction and the other six days sail in other directions, how long before the steamer will get to Southampton? Just as soon as the man will get to heaven who sails on the Sabbath day toward that which is good, and the other six days of the week sails toward the world, the flesh and the devil. You cannot eat so much at the Sabbath banquet that you can afford religious abstinence all the rest of the week.

GENUTES ENLEGION for se seasons.

Genuine religion is not spasmodic, does not go by fits and starts, is not an attach of chills and fever—now cold until your teeth chatter, now hot until your teeth chatter, its eye ever on the overtasting hills crowned with the castles of the blessed.

I propose, so far as God may help me,

I propose, so far as God may help me, to show you how we may bring our re-ligion into ordinary life and practice it in common things—yesterday, today,

and, in the first place, I remark, we cought to bring religion into our ordinary conversation. A dam breaks, and two or three villages are submerged, a South American earthquake swallows a city, and people begin to talk about the uncertainty of human life, and in that conversation think they are engaging in re-ligious service when there may be no re-ligion at all. I have noticed that in proportion as Christian experience is shal-low men talk about about funerals and deathisels and hearses and tombatones

pel in its full power in his soul, he will talk chiefly about this world and the eternal world and very little comparatively about the insignificant pass be-tween this and that. Yet how seldom it is that the religion of Christ is a wel-come theme! If a man full of the gospet of Christ goes into a religious circle and legins to talk about sacred things, all the conversation is husbed, and things become exceedingly awkward. As on a summer day, the forests full of song and chirp and carol, mighty chorus of bird harmonica, every branch an orchestra. if a bawk appears in the sky, all the voices are husbed, so I have sometimes seen a social ctrole that professed to be Christian silenced by the appearance of the great theme of God and religion.

Now, my friends, if we have the religion of Christ in our soul, we will talk about it in an exhibitant mood. It is more refreshing than the waters, it is brighter than the sunshine, it gives a man joy here and prepares him for ever-lasting happiness before the throne of God. And yet, if the theme of religion be introduced into a circle, everything is ellenced-silenced unless perhaps an need Christian man in the corner of the room, feeling that something ought to be said, puts one foot over the other and sighs heavily and says, "Oh, yes; that's

My friends, the religion of Jesus Christ is not something to be grouned about, but something to talk about and sing about, your face irradiated. The trouble is that men professing the faith of the grapel are often so inconsistent that they are afruid their conversation will not harmonine with their life. We cannot talk the grapel unless we live the gospei. You will often find a man whose outire life is full of inconsistencies filling his conversation with such expressions as, "We are interable sinners," "The Lord help us," "The Lord bless you," interlarding their conversation with such phrases, which are mere canting, and canting is the worst kind of hermourney.

If a man have the grace of God in his heart dominant, howen talk religion, and it will seem natural, and men, instead of being repulsed by it, will be attracted he it. Do you not know that when two Curistian people talk as they ought about the things of Christ and housen God gives special attention, and he writes it all down. Maluchi ill, 16, "Then they that feared the Lord talked one to the other, and the Lord hearkeped and heart. and a book of remembrance was writ-

DELEGICO IN STREETSAY APPAIRS. But I centark again, we could to bring the religion of Joses Christ into our ordurary employments. "Oh," you say, "that's a very good theory for a man who mages a large besiness, who has great traffic, who holds a great estate—it is a grand thing for bankers and for altypers but in my thread and needle store, in my triuming establishment, in my insignificant work of life, you cannot apply those grand gropel principles." Who sold you that? Do you not know that a factors leaf on a brink's aurface attracts. God's attention as certainly as the path of a blacker oun, and that the most that eroops up the pile of the rock attracts God's attention as certainly as the waving tops of Gregori plus and Lebenon awar, and that the pracking of an above ander a mor's beef sounds as locally in God's our as the map of a world's conflagration; and that the most insignifigant thing in your life is of groungh imstance in affract the attriction of the

Typingla healt ben. My brother, you cannot be called to do anything so insignificant but God will help som in it. If you are a debonnear. Christ will stared by you as he did by simon when he dragged temperaret. Are you a drawer of water? He will

be with you as at the well curb when talking with the Samaritan woman. Are you a custom home officer? Christ will fall you as he did Matthew at the receipt of custom. The man who has only a day's wages in his pocket as estably needs religion as he who rattles the keys of a bank and could abscend with a hundred thousand hard dollars. And yet there are men who profess the religion of the gespoi into their ordinary occupations and employments. There are in the churches of this day men who seem very devout on the Sabbath who are far from that during the week. A country merchant arrives in

week. A country merchant arrives in this city, and he goes into the store to buy goods of a man who professor religion, but has no grace in his heart. The country merchant is swindled. He is too exhausted to go home that week, he tarries in town. On Sabbath he goes to some church for consolation, and what some church for consolation, and what is his amazement to find that the man who carries around the poor hox is the very one who swindled him. But never mind. The deacon has his black coat on now and looks solemn and goes home talking about that blessed sermon! Chris-tians on Sunday. Worldings during the work.

That man does not realize that God knows every dishonest dollar he has in his pocket, that God is looking right through the iron wall of his money safe, and that the day of judgment is coming, and that "as the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right shall leave them in the midst of his days, and at his end shall be a feel." But how many there are who do not bring the religion of Christ into their everyday occupation. They think religion is for Sundays.

Suppose you were to go out to fight for your country in some great contest, would you go to do the battling at Troy of at Springfield? No, you would go there to get your swords and muskets. Then you would go out in the face of the enemy and contend for your country. Now, I take the Sabbath day and the Now, I take the Sabbath day and the church to be only the armory where we are to get equipped for the great battle of life, and that battlefield is Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. "Antioch," and "St. Martin's" and "Old Hundred" are not worth much if we do not sing all the week. A sermon is of little account if week. A sermon is of little account if we cannot carry it behind the counter and behind the plow. The Sabbath day is of no value if it last only 24 hours. "Oh," says some one, "if I had a great sphere, I would do that. If I could have lived in the time of Martin Luther, if I could have here. Paul's transfer.

could have been Paul's traveling companion, if I had some great and resound-ing work to do, then I should put into application all that you say." I must admit that the romance and knight errantry have gone out of life. There is but very little of it left in the world. The temples of Rouen have been changed into smithies. The classic mansion at Ashland has been cut up into walking sticks. The muses have retreated be-fore the emigrant's ax and the trapper's gun, and a Vermonter might go over the

gun, and a Vermonter might go over the Alleghany and the Rocky mountains and see neither an Oread nor a Sylph.

The groves where the gods used to dwell have been cut up for firewood, and the man who is looking for great spheres and great scenes for action will not find them. And yet there are Alps to scale, and there are Hellesponts to swim, and they are in common life. It is absurd for you to say that you would serve God | good fable for the church. men se Knome serve him on a small scale, you would not on a large scale. If you cannot stand the bite of a midge, how could you endure the breath of a basilisk?

A TABIFF ON ANNOYANCES. Our national government does not thing it belittling to put a tax on pins and a tax on buckles and a tax on shoes. The individual taxes do not amount to much, but in the aggregate to millions and millions of dollars. And I would have you, oh, Christian man, put a high tariff on every annoyance and vexation that comes through your soul. This might not amount to much in single cases, but in the aggregate it would be a great revenue of spiritual strength and satisfaction.

A bee can suck honey even out of a nettle, and if you have the grace of God in your heart you can get aweetness out of that which would otherwise irritate and annoy. A returned missionary told me that a company of adventurers rowing up the Ganges were stung to death by flies that infest that region at certain seasons. I have seen the ourth strewn with the carcasses of men slain by insect annoyances. The only way to get pre-pared for the great troubles of life is to conquer these small troubles.

Suppose a soldier should say, "This is only a skirmish, and there are only a few enemies-I won't load my gun; wait until I get into some great general engagement." That man is a coward and would be a coward in any sphere. If a man does not serve his country in a skirmish, he will not in a Waterloo. And if you are not faithful going out against the single handed misfortunes of this life you would not be faithful when great disasters with their thundering artillery came rolling down over the soul.

This brings me to another point. ought to bring the religion of Jesus Christ into all our trials. If we have a bereavement, if we loss our fortune, if some great trouble biast like the tempest, then we go to God for comfort, but yesterday in the little anneyances of our stere or office or shop or factory or banking house did you go to God for

eccofort? You did not. My friends, you need to take the religion of the Lord Jesus Christ into the most ordinary triais of your life. You have your marretures you have your enxistes, you have your versions. "Oh," you say, "they don't shape my character. Since I lost my child, since I have lest my property, I have been a very different man from what I wat." My brother, it is the little annoyances of your life that are souring your disposition, elipping your moral character and making you less and less of a man.

You go into an artist's studio. You

see him making a piece of sculpture. You say, "Why don't you strike hard-or?" With his mallet and his cisisel he goes click, click, click! and you can getty see from stroke to stroke that there is any impression made upon the stone, and yet the work is going on, You say. "Why don't you strike harder" "Cit." he suplies. "that would stanted the states. I must make it in this way. stroke by stroke." And he continues on by week and mowth until after while every man that entery the study is fan-

Well, I find God dealing with some

man. He wanagene tues for time and shaping him for structure. I say, "O Lord, why not with one tremendous blow of calamity shape that man for the best world?" God says, "That's not the way I deal with this man, it is stroke after stroke, amoyance after annoyance, irritation after irritation, and after awhile he will be done and a giad spectacle for angels and men."

Not by one great stroke, but by ten tousand little strokes of misfortune are sen fitted for heaven. You know that large fortunes can soon be scattered by being paid out in small states of money, and the largest estate of Christian character is sometimes entirely lost by these small depictions.

We must bring the religion of Jesus Christ to help us in these little annoy-ances. Do not say that anything is too insignificant to affect your character. Rats may sink a ship. One lucifer match may destroy a temple. A queen got her death by smelling of a poisoned rose. The arratch of a sixpensy nail may give you the lockjaw. Columbus, by asking for a piece of bread and a drink of water at a Franciscan convent. came to the discovery of a new world.

And there is a great connection between triffes and immensities, between nothings and everythings.

Do you not suppose that God cares for your insignificant sorrows? Why, my friends, there is nothing insignificant in your life. How dare you take the responsibility of saying that there is? Do you not know that the whole neiverse is not ashamed to take care of one violet? I say: "What are you doing down there say: "What are you doing down there in the grass, poor little violet? Noissly in the grass, poor little violet? Noissty knows you are here. Are you not afraid nights? You will die with thirst. Nobody cares for you. You will suffer; you will perish." "No," says a star, "I'll watch over it tonight." "No," says the cloud, "I'll give it drink." "No," says the sun, "I'll warm it in my bosom." And then the wind rises and comes bending down the grain and sounding bending down the grain and sounding its pealm through the forest, and I say, "Whither away, O wind, on such swift wing?" and it answers, "I am going to cool the cheek of that violet." And then I see pulleys at work in the sky, and the clouds are drawing water, and I say, "What are you doing there, O clouds?" They say, "We are drawing water for that violet." And then I look down into the grass, and I say, "Can it be that God takes care of a poor thing like you?" and the answer comes up, "Yes, yes; God clothes the grass of the field, and he has never forgotten me, a poor violet." Oh, my friends, if the heavens bend down to such insignificent ministry as that, I tell you God is willing to bend down to your case, since he is just as careful about the construction of a spider's eye as he is in the conformation of flaming gal-

Plate had a fable which I have now nearly forgotton, but it ran something like this: He said spirits of the other world came back to this world to find a body and find a sphere of work. One spirit came and took the body of a king and did his work. Another spirit came and took the body of a poet and did his work. After awhile Ulysses came, and he said: "Why, all the fine bodies are taken, and all the grand work is taken. There is nothing left for me." And some one replied, "Au, the best one has been left for you." Ulysses said, "What's that?" And the reply was, "The body of a common man, doing a common work and for a common reward," A good fable for the world and just as

bring the religion of Jesus Christ into our ordinary blessings. Every autumn the president of the United States and the governors make proclamation, and we are called together in our churches to give thanks to God for his goodness. But every day ought to be a thanksgiv-ing day. We take most of the blessings of life as a matter of course. We have had ten thousand blessings this morning for which we have not thanked God, Before the night comes we will have a thousand more blessings you will never think of mentioning before God.

HOW TO APPRECIATE OUR BLESSINGS. We must see a blind man led along by his dog before we learn what a grand thing it is to have one's eyesight. We must see a man with St. Vitus dance before we learn what a grand thing it is to have the use of our physical energies. We must see some soldier crippled, limp-ing along on his crutch or his empty coatsleeve pinned up, before we learn what a grand thing it is to have the use of all our physical faculties. In other words, we are so stupid that nothing but the misfortunes of others can wake us up to an appreciation of our common

We get on board a train and start for Boston and come to Norwalk bridge, and the "draw" is off and crash! goes the train. Fifty lives dashed out. We escape. We come home in great excitement and call our friends around us, and they congratulate us, and we all kneel down and thank God for our escape while so many perished. But tomorrow morning you get on a train of cars for Boston. You cross that bridge at Norwalk: you gross all the other bridges; you get to Boston in safety. Then you return home. Not an accident, not an

alarm. No thanks. In other words, you seem to be more grateful when 50 people lose their lives and you get off than you are grateful to God when you all get off and you have no alarm at all. Now, you ought to be thankful when you escape from accident, but more thankful when they all escape. In the one case your gratitude is some-what seifish; in the other it is more like

what it ought to be. Oh, these common mercies, these common blessings, how Ettle we approciate them and how soon we forget them! Like the or grazing, with the clover up to its eyes, like the hird picking the worm out of the furrow-never thinking to thank (red, who makes the grass grow and who gives life to every living thing from the animalcule in the god to the scraph on the throne. Thanks



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the force most acceptable and piezaant to the taste, the refreshing and truly beneficial properties of a perfect laxative i effectually cleansing the system, dispelling colds, headaches and levers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and \$1 bottles, but it is mannatured by the California Fig Syrup Co. only, whose name is printed on every package, also the usue, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

giving on the 27th of November, in the autumn of the year, but blessings hour by hour and day by day and no thanks

I compared our indifference to the brute, but perhaps I wronged the brute. I do not know but that among its other instincts it may have an instinct by which it recognizes the divine hand that feeds it. I do not know but that God is through it holding communication with what we call "irrational creation." The cow that stands under the willow by the water course chewing its end looks very thankful, and who can tell how much a bird means by its song? The aroma of the flowers smells like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive!

If you were thirsty and asked me for a drink and I gave you this glass of water, your common instinct would reply, "Thank you." And yet, how many chalices of mercy we get hour by hour from the hand of the Lord, our Father and our King, and we do not even think to say, "Thank you." More just to men than we are just to Gos.

Who thinks of thanking God for the water gushing up in the well, foaming in the cascade, laughing over the rocks, pattering in the shower, clapping its hands in the sea? Who thinks to thank God for that? Who thinks to thank God for the sir, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer day? Who thinks to thank God for this wonderful physical organism, this sweep of vision, this chime of harmony struck into the ear, this crimson tide through arteries and veins, this drumming of the heart on the march of immortality?

I convict myself, and I convict every one of you while I say these things, that we are unappreciative of the common mercies of life. And yet if they were withdrawn, the heavens would withhold their rain, and the earth would crack open under our feet, and famine and desolation and sickness and wee would stalk across the earth, and the whole earth would become a place of skulls.
Oh, my friends, let us wake up to an

ciation of the common mercies of life. Let every day be a Sabbath, every meal a sacrament, every room a holy of holies. We all have burdens to bear; let us cheerfully bear them. We all have battles to fight; let us courageously fight

If we want to die right, we must live right. You go home and attend to your little sphere of duties. I will go home and attend to my little sphere of duties. You cannot do my work; I cannot do your work. Negligence and indolence will win the hiss of everlasting scorn, while faithfulness will gather its garlands and wave its scepter and sit upon its throne long after the world has put on ashes and eternal ages have begun their wareh. their march.

The resebud opening to the morn, While yet the dew bangs on the thorn, Exhales less sweetness than is went To breathe from lips that SOZODONT Has touched with a soft crimson glow That shows the dazzling teeth off so-

S. H. Clifford, New Cassel, Wis., was troubled with neuralgia and rhoums. tism, his stomach was disordered, his liver was affected to an alarming de-gree, appetit fell away, and he was terribly reduced in flesh and strength. Three bottles of Electric Bitters cured

Edward Shepherd, Harrisburg, Ill. had a running sore on his leg of eight years' standing. Used three bottles of Electric Ritters and seven house of Electric Ritters and seven house of Suckien's Arnica Saive, and his leg is sound and well. John Speaker, Catagona, O. had five large fever sores on his leg, doctors said he was incurable. One bottle Flectric Bitters and one box Bucklen's Arpica Salve cured him en-tirely. Sold by Peck Bree, drug store.

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WANTED-in every town is Michigan-agents and convenient to hapide nevel-ties and household specialties. Call, or ad-dress with references, the tiravity Twins-Box company, 171 Griswold street, Detrott, Mich.

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TO RENT-Tre rooms gas, bath, well stated half block was Division street, on Prescultures; gla per mos.h. FOR RENT-Nicely furnished rooms, with or without board. At 44 South Lafayette

FOR RENT. Nicely furnished rooms; stead heat, bath and gas. Apply 176 Bases OURNISHED ECOMS for housekeeping on the ground floor, furnace heat, gas and bath and apring water. Ill llartiets, opposite Scale Division street sciool.

POR RENT-Room, on ground floor, with or without board. 117 Bostwick street. 374

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HOR RENT-10-room modern house on Wealthy avenue, between Paris avenue, and Union street, all in good repair; \$30 a mo. Also cone so Paris avenue for \$25, and a suit of rooms on Bridge street for \$10 a mo. QHAS. E. MERCER, G. Sund 10 Widdicomb hidg. Physic.

FOR RENT-BUSINESS.

92 CANAL STREET for rent. John H. Mur-LOR SALE OR LEASE ON EASY TERMS
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FOR SALE New steam sucht cheap. In-FOR SALE One of the finest saloons in the city; location corner Division and Fulton streets, Porter block. Will be said cheap to the right party having money. B. M. Amberg Alira,

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POR SALE—My entire store of furniture and miscellaneous household goods; a new house and large lot corner of Union and Carror streets; house and lot No. 129 Madison street; vacant lot on Christ street; farm of ten acres

RE-UPHOLSTERING.

REUPHOLSTERING Radeliff & Hols of III South Division street are showing some interesting fabrics in upholstery goods. Telephone 500 for estimates.

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\$\frac{Q}{Q} = \text{to \$15 per day at home, selling Lightning \$\text{Pel}\$ Plater and plating lowelry, watches, tableware, etc. Plates the finest of lewelry good as new, on all kinds of metal with gold silver or nickel. No experience. No capital Every house has goods needing plating. D. K. Deine, Columbus, O.

WANTED-BOARDERS.

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MISCELLANEOUS.

WANTED-Teams to haul four-foot wood. WANTED-To herrow about \$500 on im-proved real estate, Address Letter It, earnof Herald 58 td WANTED A pound exhibit driving horse must which not less than Like pounds and sends for a lody to drive. Willard R. driffiths, No. 8 Canal street.

WANTED All men to step in and get one price on a fall or winter suit of cholden or pair of pacts made to order; we can save you money. Volgist, Herpotabelmer & Co. I FAVE reders at Sertharr's drug store. If Montes store, for Grand Empire moving year. Goods packed, moved and stored to 1. Days, proprietor. 14:2.

WANTED Everybody to specke the Nichols for bushings, A hand made Havens 10s cannot for bushin. Ark for it. Manufactory and asies room 20 Waterless atreet. This is a union made

MAGNETIC bealing and eleir occurt read ings. 120 Canal street, near the backers I MPRRIAL LANGUER, NO. 284 Require con youting source Printing country at a color's a long-serial Carrie half, for Westing Agencie. M. R. Seeke, R. of R. and S. P. Carrier, M. R. Neeke, R. of R. and S. SIRAP his rearraine norm who rises many how no me acing in make; me anappies he every work those no a few migration, while welling his frame. Were for particulars. However, locality, Chicago.

WANTED-All the man to creep in and get per print on a spectage mall of couples or pairs of passing stands in order. Voige, Horpoz. shormer & Us.

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HAVE a constraint who will pay four or for thomsend deliant and each for a longer and on Tat units. Who has some for sales on a cash hasta? L. B. Proyetts, recent & Lavett's block, opposite twent's hotel.

OMF WELL LOCATED lots on the past pink to earth-same for a cheap house and lot the west side. will pay some uscaler or an me openindenure. Williard E. Greifithin, No. 6 SEE John C. Dunton and Company's list.

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horge Falsenfeld & Co., Agent, Grand Rapids,

CHANCERY SALE.—State of Michigan, the Circuit court for the country of Kest, in chancery—William Manwaring, complainant, va. James B. Horton, Alice G. Horton and William W. Howe, defeudants.

In pursuance and by virtue of a decree of the circuit court for the country of Kent, in Chancery, made and entered on the 1th day of August A. D. 180, in the above entitled cause, notice is haroly given that on Wednesday, the Estaday of September, A. D. 180, at ten o'clock in the forecome or said day. It for subscriber, che of the circuit court commissioners po and for the eastern addition to the village of Grand-ville, according to the recorded plat of said addition, situate in the county of Kent and state of Michigan together with the carrier boder, feed mill, creamer and fixtures in said wall. Circuit Commissioner, Kent County, Mich. Crast E. Prantes. Bulletions for Complainant. Dated, at Grand Rapids, Mich., August 8th, A. D. 1888.

Treasurer's Notice. Grand Rapids, Mich., August 21, 1921.

Notice is hereby given that the assessment oil for the construction of a sewer in Perry treet, from Quimby street to Marison street, is ow in my hands, and that I will receive payment thereon for the period of twenty days from its date at the office of the city treasures, six hall.

M. H. SORRICK, City Treasures.

Grand Rapads, Mich., August M. 18m. I die is hereby given that the answerment for the construction of a sewer is Chuish of from Levellier stand to Buttorworth up is bow in my hands, and thus if receive payment thereon for the period could day from this dain at the other of thy treature, city half. of twenty days from this dain at the office of the city treasurer, city ball, sep 20 M. H. SCHRICK, City Treasurer.

Treasurer's Notice.

Grand Rapide, Mich., August III, 1908.

Notice is hereby given that the exemptor roll for the improvement of finites atrees from South Union street to South Kart street, in more in my hands, and that I will receive you ment thereon for the period of twenty days free this date at the utilize of the city treasures, elly half. M. H. SORRICK, City Treasures.

Treasurer's Notice. Grand Engade, Mich., Angues 26, 1906.

Notice is brought around that the assessment roll for the improvement of Chestant street from Grandville around to Onblaced avenue. how in my bands and that I will receive payment income for its protected of twenty days from the date of the city Issuesswer, city built may by M. M. SURBACE, City Transcent.

Treasurer's Notice Grand Rayada, Mich., August 16, 1635.

Netice is increase given that the anaestones roll for the construction of a newest in requirality from Bank streat to Eric arrest to more my immed and that I will receive payments thereon for the period of twenty days from to date at the office of the course, enty has sep 5.

M. H. SORRIJ, L. City Tenasuom.

Treasurer's Notice. Grand Reports, Mich., August 16, 1997. I Notice is become given that the assumption real for the executaction of a source in Time street, from Pro- street to Francist pages is now is iny happy, and that I will receive may much thereon for the period of twenty days from the date at the column of the coly transferer, six held.

M. H. SORRICK, Upp Treasurer.

Grand Expude, Mich., August 55, 1900.

Kothen is hereity given than his assument for the reconstruction of a xyeer system out Contage a source and first Location of the property of the property. M. II. SCHEDLE, City Treasures

Tremember's Notice Grand Rapids. Rich., Styler 20, 182.

Section is investor given that the measurement soil for possituations a series in Third elevel, trace Name is not based, and that I will receive parameted fluoress for the portion of the city trace trace, the day of the city trace trace, esty half, and the offers of the city trace trace, esty half, as NORRICE, City Treasurement.

FOR SALE. I not will you the load by

FOR EXCHANGE

BOOMS SANDA

on West atrest, near Leanant 1 house on Umatilia street, hear tast gute.

2 house on Duchon's add, near tast gute.

2 house on Unatilia street, he is.

1 house on Unatilia street, he is.

1 house on Unatilia street, he is.

2 house on Unatilia street, her is.

2 house on Unatilia street, hear flours street, modern improvements und bars.

2 house on Western trapportenants und bars.

2 house on Henry street, hear fifth ground madern improvements (new).

2 house on Henry street, hear fifth ground madern improvements (new).

2 house on Scatta Union, street.

3 house on Scatta Union, street.

4 house on Fifth avenue.

the on South Union abrev.

List was to Fifth averter, all medices.

64-196, 84-96, 85-74, 65-80, 5-36,

Real Estate, Insurance and Loan Exchange,

Phoenix, Northern, Orient, Comme cial Union, Royal, Astma Atlan

Vacant lots for sale in all parts of the city-one of the finest expects for entertain residences is Sherman attent, which has new sever and water communion and is graded, and gas kee a through street to the lake and will be much used by parties driving out to the country. Look over this street some evening. It makes a fine residences street. Notary Public work a specialty.

SPECIAL OFFERSI ONE MONTH ONLY. 3.3 Vacuations, to trade for equity in first

\$10 Reward

I will give a remard of ten dellars by not degree which will lead to the conviction, of the adversaries who are continuely distincting and disfiguring on JMP-LAYMENT SQUALLY bodderin broards on Pogri, Ottawa and Layer strong Signed.

Encourt if and Entitle Residents

Recommediate and Entitle Residents.

Pension verythers concepted.

cal profition, graning profitably non-wood par tord \$1.50, only of 1.50, and from Detroit. Originally must \$2,50; was at prest secrifies; sure visuos. Hint Publishmak Detroit.

PHYBIOIANS.

H. BACHELOR, M. D. Cancer Specialist!

No. 28 Measure street Street Durilds, Birth Band, for a executive, from describing symptheses of all kinds of eaguer and emutaining the neuron and addition of more than 1,200 pressure to the years of the parties of the parties of the house of more parties of the house pay are more touthout. The house we have need to be pay are more touth your con-

DR. D. MILTON GREENE,

EYE, EAR, NOSE AND THROAT

DR. W. W. PHIPPEN.

H. J. DE GOLLA

REAL ESTATE AGENT.

many country, wastern and provided the provided the state of the provided the state of the country provided to the state of the country.

Money to lean on good real estate occupies.

H. J. Distribled to

FOR RENT! :-: FOR RENT!

min Houry street, No. 22, modern I beare on Worden street, hear Heary Pirect.

I however on South Laftypette street, near Wealthy avenue, with hore.

I house on Wealthafter avenue, near Fullow street, convenient to street care with hore.

I home, next to above, the Role.

For Sale.

street. Sall-street. Sall-street, pour Madia-

N. W. NORTHROP

GEORGE ROELOFS.

Notary Public. Represents the following leading

J. H. McKEE & SON

\$4,5(0) House and lot, on monthly pay-\$300 Etc. II I can choice from termity late. \$100, and up to SEC-Variant hote on

MUST BE SOLD.

DRPRICE'S
Geam Baking
Powder. Osed in Millions of Humes-40 Years the Standard